activities of subordinate systems by higher systems—we can liken it only to the relations of dominance and subordination, of command and obedience, between persons. And those are moral and psychical relations. It is true that they are commonly effected or mediated by way of bodily action, gestures, and verbal commands, the meaning of which in turn is commonly appreciated only by way of impressions on the sense-organs of the subordinate person. But it is clear that the gestures or words as merely physical impressions and neural commotions are of no effect in securing obedience: it is only appreciation of the meaning of the gestures or of the words of command that is effective. And appreciation of meaning is psychical activity *par excellence.* If the meaning can be conveyed without physical transmission or communication, the meaning will suffice.

Now, telepathy seems to be just such communication of meaning without physical transmission. When I first put forward this view, the evidence for telepathy, though abundant, was not such as to compel any general acceptance. But since that date the experiments made at Duke University under the direction of my colleague, Dr. J. B. Rhine, have placed the belief in telepathic communication on a firm experimental basis; and there remains no rational ground for rejecting this mass of experimental evidence.

My hypothesis is, then, that each one of the many neural systems comprised within the whole nervous

system is a community ruled by a dominant member, who in turn is subordinated to the dominant of the higher more comprehensive system of which he, the lower system, is a constituent; and this dominant, again, is subordinate to a dominant of still higher rank who rules a still more compre-